2;Newcomb E-4, 5 (1951-1952) 1956
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stamp ornamentation of basketry in historic times, possibly a diffusion from the Europeans.[180]

Boats.—Canoes were of two types, a solid dugout canoe and one of birch or other bark. The dugouts were made of tulip poplar, cedar, sycamore, and probably other suitable woods, which were hollowed out by fire.[181] When they wished to venture out to sea or into rough water, two canoes were lashed together. Sails on these vessels were reported, but seem to be post-European.[182] Zeisberger described the manufacture of the eighteenth-century bark canoe, which probably represented the earlier technique:

> These canows are fashioned of one piece of bast, the outer side of which is turned inward, both ends sharply pointed and securely sewn with bast, the inside being stretched out by a ribbing of bent wooden rods, which keeps the canow in its proper form. These canows are so light upon the water that they easily glide away from under the feet of one unaccustomed to them when attempting to stand. ... To make one they choose a tree according to the size of canow desired and peel the bark off carefully so that there may be no rent. If a canow gets out of repair or is punctured...the latter know how to repair it by securing a patch of bast over any opening. Besides, there is a kind of elm-wood bast which they crush or pound fine and which is of a sticky consistency, serving them in place of tar, to keep their canows water-tight so that they do not leak.[183]

These canoes were made of elm, black oak, and hickory bark.[184] Harrington said that for temporary use "six or more logs lashed together in the form of a raft with bark withes carried people and baggage across waters or down streams as required."[185]

Wampum.—The subject of wampum comes up in several different contexts, since its uses ranged all the way from individual ornamentation to negotiatory belts in peace and war. I shall merely examine its form and manufacture since its sociopolitical implications have been discussed fully by Speck and Snyderman.[186] Virtually all the early documents mentioned the possession and use of wampum (often called zeewan or sewan) by the Delawares. Lindestrom, for example, said they had "oblong stones, with holes drilled through them, and threaded on strings. . .one kind [is] black-blue, the other kind white.... In size they are about the length of a wheat kernel and somewhat thicker."[187] He added that it was made by specialists, but says no more on the subject.[188] Fortunately, however, Burggraf has reconstructed the manufacture of wampum from knowledge gained through the material found in Indian workshops on Long Island. The white wampum was made solely from "the central stock of both *F. carica* and *F. canaliculatas*".[189]

[180]Speck, 1947, pp. 17-19.
[181]Holm, 1834, p. 130; De Laet, 1909, pp. 38, 57; Van der Donck, 1909, p. 301; Mahr, 1954, pp. 382-83.
[182]Lindestrom, 1925, p. 237.
[183]Zeisberger, 1910, p. 23.
[184]Zeisberger, 1776, p. 33; Brinton, 1890, p. 185; Harrington, 1913, p. 223; Mahr, 1954, p. 382.
[185]Harrington, 1913, p. 223.
[186]Speck, 1919; Snyderman, 1955.
[187]Lindestrom, 1925, p. 229.
[188]*Ibid.*, p. 230.
[189]Burggraf, 1938, p. 54.

3;Zeisberger M-5 (1767-1780)1910
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Middle West of pre-Revolutionary and Revolutionary days are written with the care and scholarly accuracy of this *Life of Zeisberger*, as we shall call it in our numerous references. It is a book of very great merit.

26. Canoes were often buried in the sand to preserve them through the winter.

27. Heckewelder records that he has seen boys of ten and twelve whose limbs were so contracted by colds or "fits of sickness" that they were useless. *History*, 217. By all accounts pneumonia and consumption were exceedingly common among the Indians; cf. McClure, *Diary*, 67.

28. Heckewelder calls these bands *Happis;* by them, he asserts, Indians will carry a load "which many a white man would not have strength enough to raise from the ground"—*History*, 214.

29. Probably boils; possibly syphilitic sores.

30. It is of passing interest to note some of the remedies used by the Indians as given by the late Dr. Zina Pitcher, U. S. A., in Schoolcraft *History*, Pt. IV, pp. 502, *seq.*:

| Disease. | Herb. | Remarks. |
|---|---|---|
| Fever | Eupatorium, cambium of horse chestnut, butternut, etc. | Carthartics. |
| Pleurisy | *Asclepias decumbens, Anthemis cotula and Polygonum prescoris.* | |
| Consumption | Poltices of mucilinge of the *Ulmus americanus, etc.* | Consumption was treated as an ulcer and little understood. |
| Asthma | Saururus, benzoin, sassafras and *Istodes foetida.* | Palliative remedies. |
| Dyspepsia | Cambium of the *Desculus glabra, inglans,* etc. | Little known save among tribes somewhat civilized. |
| Liver complaint and gravel | Arbutus-uva-ursi, spice-wood, gooseberry root, etc. | |
| Dysentery and Diarrhea | Blackberry, *Geranium maculatum, Spirea tomentosa, Quercus alba,* etc. | |
| Dropsy | Prickly ash (*Zanthoxylum americanum*) wild gooseberry (*Ribes trifolium*). | |
| Amenorrhoea | Sassafras, spice-wood, worm-wood. | |

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

## Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

FOOTNOTES

000 1. The reports of Butler and Heye are based on an identification of bones found in old feast pits.

2. According to Waugh's report on Iroquois foods, the Onondaga had names for starchy, flint, sweet, starchy-sweet and pop corn, five of the seven generally recognized varieties of Zea mays (Waugh, pp. 74-77).

[241] 3. To these Brinton adds the sweet potato, but no early sources confirm him in this opinion (1885, p. 48).

4. Delaware sources do not indicate which types of beans were grown aboriginally, but Waugh in his report on the Iroquois states that they knew over sixty varieties. The natives described them according to use, i.e. bread or soup beans (Waugh, pp. 104-107).

5. The identifications are made by Kalm himself.

[171] 6. Brinton specifically denies that the Delaware had this type of house, but it is described in Lindstrom as translated by Johnson (p. 281). According to Skinner, Dankers and Sluyter described this longhouse for the Canarsie, a Mohegan group living also in New Jersey (1909, p. 47). In Geographia Americanae, Lindstrom says: "In the Fall every sachem has built a house in which he and his subjects can live." (p. 221). As can be seen the problem is closely related to that of whether more than one conjugal family ever resided together. Support for the belief that they did comes from Beatty who visited a Delaware town in Ohio and noted that several families sometimes lived in one house. (p. 37).

[501] 7. There is no evidence to indicate whether or not sails were used in pre-contact times.

[286] 8. Several early writers noted cloth garments worn by the Indians, but Harrington has said of the Canadian reservation Indians in 1908: "The nearest approach to the weaving of aboriginal fabrics is seen in the pack strap...They were made of fibres of Indian hemp, the milkweed or the inner bark of the slippery elm, boiled soft and rolled or twisted into cord with the hand on the bare thigh. The cords were then tightly woven into a strap two or three inches wide and a little more than two feet long..." No mention is made of any kind of weaving apparatus. It seems most likely that even though cloth is mentioned by some of the earliest writers, it is a borrowed trait although pack straps may have been aboriginal manufactures.

9. Ruth Benedict says that there generally is a correlation between painful inducement of visions and receiving the vision because of being pitied by the spirits (pp. 27-28).

8:Linestrom T-5 (1654-1655) 1925
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25. "LATER IN THE YEAR, WHEN THE GRASS HAS BEEN BURNT OFF THE LAND . . . THEY SHOOT THE ANIMALS WHEREVER THEY CAN FIND THEM IN THE WOODS." SEE P. 215. THE METHOD OF DISGUISE PICTURED ABOVE WAS CLEVERLY EMPLOYED BY THE INDIANS IN A VARIETY OF FORMS.

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26. FISHING. SEE PP. 219–20. "THEY USE NO OTHER VESSELS . . . THAN CANOES." THEY ALSO MASON FOR THEMSELVES A LITTLE FIREPLACE." (NOTICE THE SMOKE BETWEEN THE TWO SITTING FIGURES.) SEE P. 238.

[FACING p. 219]

8:Lindeström T-5 (1654-1655) 1925
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## CHAPTER XXIII.

### Concerning the Navigation and Vessels of the American Savage People.

*In this connection* [it can be said] that they used no other vessels in the river than canoes.[1] [These] are such as our punts in Sweden,[1] large and small.[2] But when they want [to go] a distance over the sea, as for instance to Virginia or New Holland, then they fasten two punts together broadwise[3] with timbers over them, right strongly put together, the deck made completely tight and side boards of planks; sails of rugs and frieze joined together;[4] ropes and tackle made of bast

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[1] *Ökestockar*, wooden canoes, not unlike those of the Indians, were used in Scandinavia in olden times. The Indian canoe in the East was made of "one log" or of bark. The log canoes, often made of a species of poplar, were sometimes very large (see note 2, below). De Vries had a canoe which could carry 225 bushels of maize. Cf. *Doc.*, I, 276; De Vries, Van der Donck; *N. Y. Col.*, 2, II, 269; III, 26–7, 94–5, etc. Cf. Brinton, *Dict.*, 20

[2] "*Mishoon*, an Indian Boat, or Canow made of a Pine or Oake, or Chestnut-tree: I have seene a Native goe into the woods with his hatchet carrying onely a Basket of Corne with him, and stones to strike fire when he had felled his tree (being a Chesnut) he made him a little House or shed of the bark of it, he puts fire and followes the burning of it with fire, in the midst of many places: his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands), launched his Boate; with which afterwards hee ventures out to fish in the Ocean."

*Mishoonemese*, A little Canow.

"Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men." Williams, *Key* 98.

[3] *På bredden.*

[4] "Their owne reason hath taught them to pull off a Coat or two and set it up on a small pole, with which they will saile before a wind ten, or twenty mile, &c." Williams, *Key*, 99.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7



and slender spruce roots; [and they] also mason for themselves a little fireplace on deck, where they can thus make a fire, when necessary. These miserable vessels look like large sloops[5] in the sea, and thus they scrape themselves along with these [ships] the best they can. Compasses or other instruments of navigation they have no knowledge of how to use, to direct their course. But they find their way through experience, which is very risky and perilous. Although their journey over the sea cannot be very long, it may nevertheless be subjected to many misfortunes and accidents, with such miserable vessels.

[5] *Skutor*, gabbards, sloops, flatboats.